THE BAGPIPE

OFFICIAL ORGAN OF ANCIENT & ACCEPTED SCOTTISH RITE VALLEY OF NEW BERN.

VOL. 8 JUNE-JULY, 1964 NO. 4

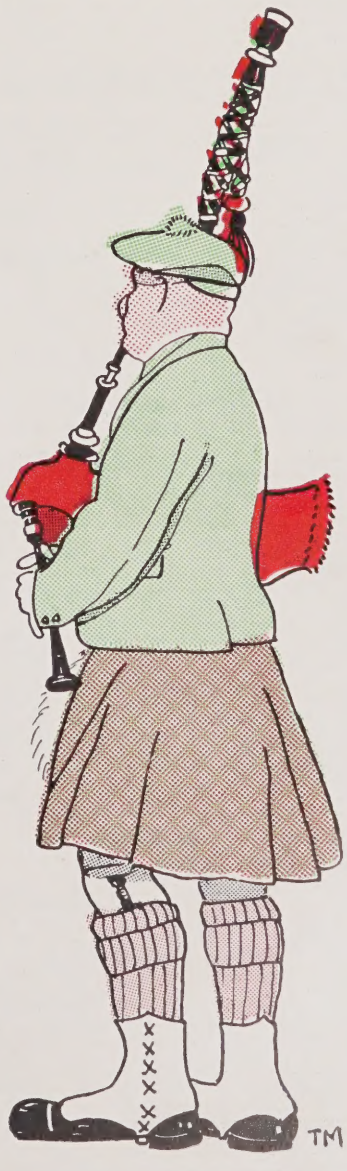
George Dudley Humphrey, Grand Master
Grand Lodge of North Carolina, A.F. & A.M.

●

Regular Meeting

New Bern Lodge of Perfection No. 6
Monday Night, June 8, 1964
8:00 P.M.

—Refreshments and Social Hour—



THE BAGPIPE

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New Bern, N. C. 28561

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Vol. 8 No. 4

New Bern, N. C. June-July, 1964

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House of The Temple of The Supreme Council

TEMPLE ROOM

(The next few issues of the BAGPIPE will contain pictures of the interior of the House of the Temple of the Supreme Council, Washington, D. C.)

On each side of the main stairway in the atrium are Egyptian statutes carved in black marble and representing guards to the portal. The stairway, which is Black and Gold, and Botticino marbles, ascends from the atrium through a wide opening to a landing, thence up two curved flights to the Temple room.

On the middle landing is a bronze bust of Albert Pike, and above it in the curved stone wall is carved:

"What we have done for ourselves alone
dies with us;
What we have done for others and the
world remains and is immortal."

—ALBERT PIKE

On the upper landing, opposite the entrance to the Temple room and bearing the inscription "Know thyself." is the Tiler's seat, which is permanently fixed to the marble coping of the landing.

From the upper landing of the stairway, entrance into the Temple room is through a great doorway trimmed with polished black marble touched with gold on the carved ornaments. A circular plaque over the outside of the door contains an "oblong square" with a rayed triangle in its center and with the figures "33" in the center of the triangle. A similar plaque over the inside of the door contains an interlaced triple-triangle, on the sides of which are the inscriptions:

Whom virtue hath joined death will not
separate.
'Tis the mystic tie that maketh all men
brethren.

The feature of the building is the Temple room to which the entire upper portion of the structure is devoted. The room is square, with the corners cut off, which extending upward form an unique polygonal dome.

Architecture, decoration and furniture are closely woven together in the design of this room. The furniture, located in the lower part of the room, always in the foreground or base of the picture, is kept dark in mass and color. The lower walls are of Botticino marble, the upper walls of limestone covered with sound-resistant materials resembling limestone, the floor of polished black marble mosaic with white mosaic border and lines of inlaid bronze. In the openings on the four sides are pairs of polished green Windsor granite columns, with bronze caps and bases. Crowning the walls is a highly ornamented entablature, with a black frieze inscribed with a bronze lettered inscription as follows:

From the outer darkness of ignorance
Through the shadows of our Earth life
Winds the beautiful path of initiation
Unto the divine light of the Holy altar

In each corner of the frieze are emblems consisting of square and compasses and interlaced double-triangles. Above

(Continued on Page 16)

SECRETARY'S PAGE

C. A. SEIFERT. 33°

Boys, let's begin early to line up candidates for the Fall Reunion on November 17th, 18th and 19th. As one of our Thirty-Third degree members remarked to me "If you get one Master Mason to sign up now, then ask him if he knows another Mason who would also sign up and attend the Reunion with him." If a candidate has the company of another, both are much more likely to show up for initiation. The second brother may be able to contact a third and the third a fourth, and so on.

Brethren, this is worth a try and really could produce remarkable results.

We are now being pushed hard by the four other Consistories in North Carolina and we must work harder to stay up front. You know the entertainment, the activity, and the good fellowship which prevails in the New Bern Consistory is unsurpassed. We are firm believers in taking our activity and Masonry to you, for we know that to get your interest we must show our interest in you, and we do it with our Ladies' Night Parties throughout our jurisdiction, our attendance at the various Scottish Rite club meetings and by our financial contributions to their activities.

Let's get 200 this Fall! Thank you.

Sincerely and fraternally yours,

Secretary

GEORGE DUDLEY HUMPHREY, 33°

Grand Master, Grand Lodge
of North Carolina, A.F. & A.M.

George Dudley Humphrey, One Hundred Eleventh Grand Master of Masons in North Carolina, the son of the late Nathan and Sarah Pope Humphrey, was born in Wilmington, North Carolina, on October 17, 1904.

He attended the public schools of New Hanover County, entered North Carolina State College in 1923 and received the degree of Bachelor of Science in Electrical Engineering (cum laude) in June of 1927.

In June of 1927 he began work with the Southern Bell Telephone & Telegraph Company in Atlanta, Georgia, where he remained until April 15, 1933, when he resigned and returned to North Carolina to enter Wake Forest College and study law.

On June 10, 1930, he married Miss Madeline Kellum, daughter of the late Woodus and Christian Horne Kellum. They have three children: a daughter, Christian Chloris Humphrey of Wilmington, North Carolina; and two sons, George Dudley Humphrey Jr. of Winston-Salem, North Carolina; and Woodus Kellum Humphrey of Shreveport, Louisiana.

Mr. Humphrey is an active member of the First Presbyterian Church of Wilmington where he taught the Men's Bible Class for about twenty years.

His Masonic career began in Piedmont Lodge No. 447, Atlanta, Georgia. He affiliated with St. John's Lodge No. 1, Wilmington, N. C. on July 10, 1934.

His connection with the Grand Lodge has continued over a number of years. He qualified by examination for Certified Lecturer September 18, 1945, and has remained certified since that time.

On April 22, 1959, he was appointed Grand Steward and since then has served as Junior Grand Deacon, Junior and Senior Warden, and Deputy Grand Master. His activity in and service to this Grand Lodge is evidenced by his steady advancement in office and continued assignment to boards and committees.

In the fall of 1944, he received the degrees of the Ancient and Accepted Scottish Rite from the Fourth through the Thirty-Second, and by virtue of his long and continuously active service in promoting the Rite and Masonry, he received the rank of Knight Commander of the Court of Honor on October 18, 1949, and the Thirty-Third Degree on October 25, 1957. He has served this Rite well and by his excellent ritualistic work and general knowledge of its laws and regulations, he has promoted Scottish Masonry in the Valley of Wilmington. He has served his Bodies in official capacity as well as on committees and has been a member of the Executive Committee since July 14, 1960.

HISTORY OF THE SCOTTISH RITE

The Scottish Rite was established in the United States by the creation of a Supreme Council in Charleston, S. C., in 1801. Col. John Mitchell, a distinguished Revolutionary soldier, was the first Sovereign Grand Commander. This was the origin of the Supreme Council (Mother Council of the World) of the Inspectors General Knights Commanders to the House of the Temple of Solomon of the Thirty-third Degree of the Ancient and Accepted Scottish Rite of Freemasonry, of the Southern Jurisdiction of the United States of America, to which authority the Bodies of Scottish Rite in Florida acknowledge allegiance.

Son: What's "college bred", pop?

Dad: It's made from the flour of youth and the dough of old age.

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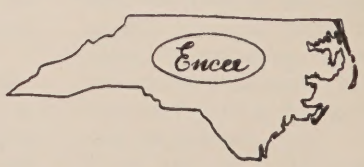

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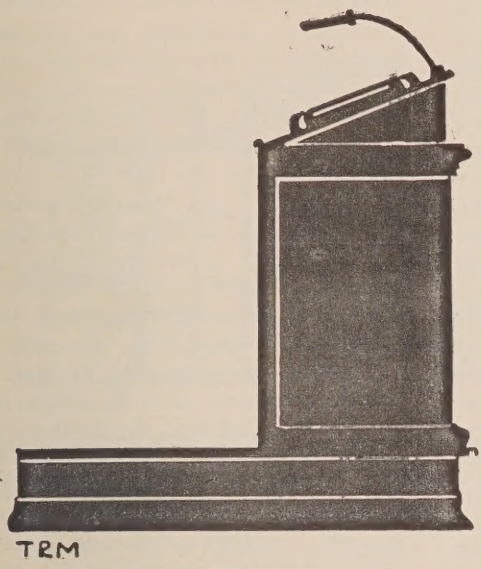

From The Classroom

BY R. L. PUGH, 33°, CLASS LECTURER

FREEMASONRY AND RELIGION

It has been said and written times without number that Masonry is not a religion. Grand Master Hiram Newton Rucker in his annual message in the 1888 Grand Proceedings stated that "Masonry (was) never designed to take the place of religion. It simply contents itself with being a co-worker in the great school of morality and virtue; teaching man his duty to God, loyalty to government, and the golden rule of life."

To understand the relationship between religion and Masonry we must first strive to understand what we mean by religion. Suppose we define religion as does Frazer in the Golden Bough—as a "propitiation of conciliation of powers superior to man which are believed to direct and control the course of nature and of human life." Or let us use the definition of James Hastings in his Encyclopedia of Religion and Ethics: "a system of faith in, and worship of, a Divine Being." From either viewpoint, it is obvious that there are obligations in religion which are dissimilar to those of Freemasonry. These broader obligations are stipulated by the church. The aim of the church (says Most Worshipful Rucker) "is to impart knowledge of God and faith in his revealed will; to inspire the depraved with a just realization of the duties of the creature to the Creator; to plunge into heathen darkness and unfold the light of civilization and the great plan of redemption; and to lift from degredation to the benighted of the earth. Masonry does not seek the reformation of men. It seeks to bind good men and true in closer bonds of fellowship and love, and to perfect the good work already begun."

Thus far we have defined religion and in so doing have seen that there are obligations in religion which are not present in Freemasory. Let us now consider Freemasonry as defined in our ritual. "It is an institution having for its foundation the practice of the social and moral virtues. . ." (First degree charge) or "Masonry is a progressive moral science, divided into different degrees . . ." (Second degree charge). The emphasis on morality is obvious but so also is the lack of insistence upon a systemized form of worship. We are told that Geometry forms the basis of Freemasonry, it being of a divine and moral nature. (Second degree charge). The relationship between Masonry and the Diety and Masonry and Religion are delineated several times most clearly and beautifully. For example, we are admonished to have faith in God, hope of immortality and charity for all mankind (first degree lecture). We are charged to regard the volume of the Sacred Law as the great light in our profession and are told that in it we shall learn the important duties we owe to God. Yet even the description of these duties prescribes no formal system of worship as does religion. As a matter of fact we are advised in the second degree that Speculative Masonry "is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Diety which at once constitutes our duty and our happiness." Through Speculative Masonry the contemplative Mason is led to view with reverence and admiration the glor-

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ious works of the Creation but nowhere is he required to conform to a specific dogma.

The Brotherhood of man is a fundamental tenet of Freemasonry. All the great religions of the world teach the Brotherhood of man as a basic tenet of faith, but the BASIS upon which they set it forth differs for each religion and for Masonry. Buddhism, for example, bases the doctrine on the belief that all men are so entangled in the sufferings of life that they must be Brothers out of sympathy—a Brotherhood of Understanding. Zoroastrainism held that all men are Brothers because all are summoned to soldiery in the great cosmic war of light against darkness—a Brotherhood of Battle. Confucianism based the doctrine on the scene of common task in developing mankind—a Brotherhood of Service. Christianity bases the truth of Brotherhood upon the larger, profounder truth of the Fatherhood of God. It is possible to recognize a deep and beautiful truth in each of these religions.

Masonry has sought through a remarkable system of symbols and allegory to picture such a truth.

To trace the relationship of Freemasonry and religion we must recall that in medieval times operative masons in England were mainly employed upon ecclesiastical buildings and so it was only natural that Christianity should have been the religion of the early Masons. We can read in the oldest extant document of the Craft, the Halliwell (Regius) manuscript of about 1390, that operative masons were required "principally to love God and holy churche and all halowis." (saints). This manuscript is definitely a Christian document such as a priest might have written. It opens with an invocation to the Trinity and the Virgin Mary and includes instruction as to the proper way to celebrate mass. By 1583 reference to the saints had disappeared and Masons were bidden to be "true men to God and holy Churche and . . . use no Errour nor heresye," an injunction which, in England, required membership in the established church and in Scotland, of the "kirk".

We need only recall the temper of the times to realize what a magnificent forward step was taken by speculative Masonry with the establishment of the Grand Lodge in London in 1717. Anderson's Book of Constitutions, 1st edition 25 March 1772 tells us of the change in attitude toward the relationship of religion and Masonry. I quote from the original text: "A Mason is obliged by his Tenure to observe the Moral Law, as a true Noachida, and if he rightly understands the Craft, he will never be a Stupid Atheist, nor an irreligious Libertin, nor act against conscience. In ancient Times the Christian Masons were charged to comply with the Christian usages of each country where they travell'd or work'd: But Masonry being found in all Nations, even of divers Religions, they are now only charged to adhere to that Religion in which all men agree (leaving each Brother to his own particular opinions,) that is, to be Good Men and True, Men of Honour and Honesty, by whatever Names, Religions, or Persuasions they may be distinguished."

And so today Masonry espouses neither creed, dogma nor sectarianism. Every Lodge is the home of harmony. "Every altar is a sacred anvil on which is tempered the bonds of brotherhood." So there can be no conflict between Church and Freemasonry. There has never been a single ethical principal inculcated by the various Christian societies of the world for which Masonry does not contend.

Perhaps the finest description of the relationship between Freemasonry and Religion is that written by Ponton: "Masonry is not a Temple of Mysteries, nor a Repository of Rituals, nor a Reformatory of the Fallen, nor a Branch Office of a Benevolent Society, but the happy and restful, refined and intellectual home of men of good will and good sense; Brethren not Bondsmen, men of brain and brawn, young and mature men, drawn and conciliated together by some magnetic affinity of association for more than mere gregariousness; just average men in a world of motion and emotion, of aspiration and purposeful progress, men who discover one another and realize themselves in close and familiar association, and who have realized that the Brotherhood of Man begins with the Manhood of the Brother."

"Let us say that Masonry, as we see it in our dream and seek to realize it in our fellowship, is like one of the Cathedrals which our brethren built in the olden time: Faith its foundation, Righteousness its conerstone, Strength and Wisdom its walls, Beauty its form and fashion, Brotherly Love its clasped arches, Reverence its roof, the Bible its altar light, Mysticism its music, Charity its incense, Fellowship its sacrament, Relief its ritual; its Symbols windows nobly wrought, half-revealing and half-concealing a Truth too elusive for words, too vast for dogma, and too bright for eyes unveiled, and only hinted to us until we are ready and worthy to behold it with other and clearer eyes than now we know."

***A. W. Martin, Comparative Religion of the Future, Chp. 3**

By Eugene S. Hopp
Member of Northern California
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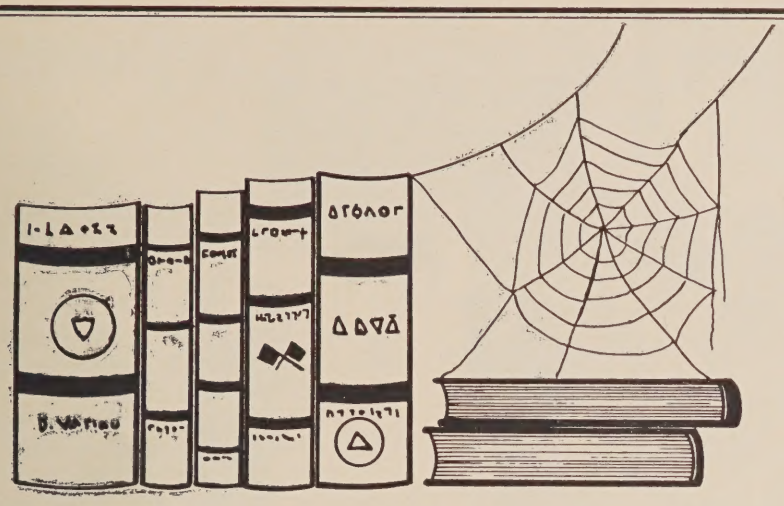

TEMPLE TOMES

Summertime, and Masonry goes outdoors. We go out to practice what we have learned in our wintertime schooling, whether that schooling be from our researches, from the lecture schools or from face-to-face Masonry. In a sense we are putting Masonry in motion. Maybe one is making a tour around the world, heading for the New York World's Fair, Nag's Head or Topsail Island. But, whether we go, or stay we take our Masonry with us, so that the world can judge Masonry by what they see in him who reads this and in him who writes this.

Masonry is not something esoteric (mysterious). Masonry is something "daily" and as fundamental as a foundation. As a little boy we watched a brick mason at work. He was a master craftsman. He was having difficulties with the brick pillars of a foundation. He had to chop several bricks with his trowel to make them fit the specifications. Without a pause he started talking to us "Sonny, someday you may grow up to be an architect; And if you do, please establish in your mind the dimensions of a brick." Masonry is just that simple.

Yet, when you look at a great edifice —a temple, notice how important each brick is and how well they fit into the total character of the structure. It is not necessary to ask what Masonry is —only watch a crew of master craftsmen erecting an edifice toward the noonday sun. Speculative Masonry too, has its reinforced concrete and its "all seeing eye" (1) beams—its mettle.

Sometimes we like to reinforce ourselves with a few concrete facts, lest our mettle be put to upright testing. For instance; Someone may ask *"What is the true meaning of the Lost Word?"*

"Word" is used as a name or title of the Eternal Son of God as in the opening of the Gospel (God's-spiel, or Word) of John. In total Masonry the Word is symbolically lost, found, and "made flesh and dwelled among us". Under this ineffable name we embody another question: *"What name is claimed by the Jews to be an 'open sesame' to Deity?"*

The Jews are quite aware that the true pronunciation of the word is lost, and regard it as one of the mysteries to be revealed in the days of Messiah. They hold, however that the knowledge of the Name of God does exist on earth, and that he by whom the secret is acquired has, by virtue of it, the powers of the world at his command. Hence they account for the miracles of Jesus by telling us that he had gotten possession of the ineffable name. Rightly understood, they seem to mean that he who calls upon God rightly, by his true name, cannot fail to be heard by Him.

Moses asked for His true name at the burning bush, as we learn in advanced Masonry i.e. ". . . and they shall say unto me, What is His name? What shall I say unto them?" And God said unto Moses ". . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you". (Ex. 3;14). Fifteen centuries later Jehovah spoke again "Before Abraham was I AM". (Jn. 8;58)

Whenever we speak of Jews, we speak in love, for our Lord and Savior is a Jew; His mother Mary was a Jewess, His stepfather (Joseph) was a Jew. The first Christian church was composed entirely of Jews. Besides that The Apostle John (Johanan—Jehovah is Gracious) in his first epistle writes "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brethren abideth in death." Which fact is so beautifully emphasized in the 32°.

"What is the significance of putting off the shoes?"

Putting off the shoes has a threefold

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signification in the scriptures. First, it was usual to put them off in token of mourning and grief (i.e. "sit shivah" in modern day Hebrew mourning.) as David is said to have gone from Jerusalem barefoot, when he fled from Absalom. Second, it signified the yielding of one's right to another, and is so prescribed in Deuteronomy, and matured by Boaz (book of Ruth). Third, it was a token of respect and reverence, as appears by the command of God to Moses, and the reason assigned for it was that the ground whereon he stood was holy, or sanctified by God's immediate presence. The High Priest of Israel in the temple of Solomon, when in the holy place was barefooted. And when he went into the holy of holies once a year to offer the blood sacrifices, for himself first and then for the congregation of Israel, he was barefooted. The same is true of the Priestly functions in the tabernacle-in-the-wilderness. After the destruction of the temple of Herod in 70 A.D. no Jew would walk across the temple site as it was to them holy ground.

"Who were these particualr workers at the building of the temple? the Benai?"

The Benai were setters, layers, or builders, at the erection of the temple, and were able and ingenious fellowcrafters; They were distributed by Solomon into separate lodges, with a Master and Warden in each, that they might receive commands in a regular manner, take care of their tools and jewels, be paid regularly, and be duly fed and clothed, that the work might proceed with harmony and order.

Let's not think of the foregoing as a lecture, but rather think of this work as enjoyable fun. Work is not labor to a happy man. Somewhere there is a fitting quote—"His was the strength of ten men, because his heart was in his work". And so may it ever be.

Three may keep a secret if two of them are dead.

The principal objection to old age is that there's not future in it.

1964 Officers—Craven Chapter No. 129 O.E.S. Mrs. Sarah Lovell, Worthy Matron and Neil Vester, Worthy Patron.

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BY CLYDE McCARVER, 32°, K.C.C.H.

THREE DISTINCT KNOCKS!

Blind and weary, not acknowledging the sovereignty of God, men and women of all ages have been seeking a door through which they may enter "the land of pure delight." Many doors are easily found. Most doors are alluring and attractive. They promise the entrants desire. Admission is on easy terms and no shadows darken the path immediately beyond the threshold. There is a grave danger, not usually maintained. Losses have an awkward habit of counterbalancing and outweighing the gains! It is well that we should examine the doors through which we pass—closely scrutinizing their credentials and pause before we enter. It may be that in choosing one door we will miss another. Maybe the best door is wide open—a door that leads to true light—and we miss it through our blindness and the clamor of self. We speak often of "missing the boat"; but do we realize that we often "miss the door"?

A door looms ahead, and friends are already going through. In the glitter of the lights we decern the name of the door. It is called "Pleasure". Our choice of this door is confirmed by the crowds which throng the entrance. There is noise and excitement, light and music, gaiety and good company! Thrills and spills, risk and adventure, are there. "Ah, here is life", we say, "This is the happy end of my search. I have found the door!"

It is amazing how many of us have found this door—and found it out for what it is! One gets off the merry-go-round exactly where one gets on. Nothing is learned. We are no better for the ride—only more dizzy! Pleasure deliberately sought is lamentably missed. It is hopeless to go in for the by-product without first having to do with the parent substance. The door called "Pleasure" will never lead to the land which satisfies the longings of a man's soul. It neither satisfies the longings of his mind nor his soul. Halt before you knock at this door. It is the door of disillusionment.

There is another door about which men dream. It is a door which promises deeper things than the first. For many, the door of doors is "Marriage." Surely it is the end of all human seeking. Who does not anticipate with gladness the day when he reaches this door? Life together; the beloved at hand! A home! A family!

CLYDE G. MCCARVER 32°, K.C.C.H.

How we dream of this door. It is good, and natural, that men and women should come together as the Creator ordained—that friendships between sexes should ripen into love and that love should be the basis upon which homes and families are built. What a pity that so many unions end in disappointment, failure, and disaster. Many marriages that issue neither in separation nor divorce are unhappy—and some are positively miserable! These are indisputable facts. Common interest in fun and sport are hardly a solid foundation upon which to build a life together. Let me say here that I am not against fun and recreation. Many of us get entirely too little of them. But, life is real and it is earnest—it asks for a foundation more enduring than sideline and sideshows which stimulate temporary emotions. Marriage without true spiritual love becomes dull, deadening, and a hum drum existence. Lacking the proper fulfillment of the conditions set forth by God, it will end in a fearful dead-end street!

Too many of us give distinct knocks at the door emblazoned in gold called "Mamon." The desire to enter may come early or late in one's life. Some stumble through by mere chance. Others set out deliberately to find it. Possessions are often sought to add prestige, power and pride to the seekers life. The man who allows himself to become the slave to Mamon can never be the Craftsman of the Supreme Architect. Pause, therefore, my brethren, before you knock at this door.

Where, then, may a door be found in which there is no disappointment, no disillusionment, no snares, and no shame? Where is the door through which one may pass into abundant joy, peace, and usefulness? It is the door through which the blind come after a distinct knocking at the entrance, hearing the good counsel of one who has graveled the way, and kneeling to confess his trust in the Great Architect of the Universe. He arises in the glow of a newfound light. He sees the meaning of life in the presence of the Great Light. He travels forth with no fear of danger for his conductor guides him well.

Many men have to confess that they have passed through the three doors which we have considered first: pleasure, marriage, and mamon—and were still lost and groping in the darkness for life that really satisfies. They do not always put it that way. What we often confess is this: "I've plenty of money, and can buy what I like for my family. I can take them to the best shows. I can go anywhere and pay my own way. In fact, life is one round of going, spending, and monotony! It gets sickening! But, what-else is there?" How many people there are today who, if they would confess it, must admit that they have been knocking at the wrong doors in the eternal search for "acres of diamonds" which can only be found in the tiled recesses of one's own heart and soul. Look again, my brethren! Behold the designs on the Trestleboard which have been placed there by the Great Architect whose one aim in the drawings is to have the Craftsmen to build "that Temple, not made by hands; eternal in the heavens."

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HERE, THERE AND YONDER

"WINDOWS"

By E. P. Blair, 33°, Vanceboro, N. C.

A man who traveled in Italy, Abraham Feldman of Hartford, Connecticut, has reported seeing a strange building between Padua and Ferrara. It is a Villa, built many years ago that has 365 windows. No one knows just why that number of windows was placed into the Villa, but the story was to provide for looking out at the world through a new window every day in the year.

The idea does seem attractive looking out on the world through a different window each day. Life may have truly a new look if it was seen through a new window each new day that occurs. I am suggesting that Scottish Masonry provides the Masonic Traveler with the countless windows through which he can look out at the world about him. Scottish Masonry has no terminal. Within the confines of its basic principles set forth in a wonderfully dramatic way are hidden jewels of philosophy and logic and it is these gems that establish the soundness and durability of its principles.

Its profound thoughts are based on God's Commandments, and they leave the door ajar, for the traveler to seek interpretations that further enhance the factors that have built a structure which is indestructible. If one were asked to sum up the meaning of Scottish Masonry in one word, the only word equal to the task is **Light.** Windows admit and transmit light and in the confines of our movement there are countless numbers of windows. From the 4° through the 32° in every lesson, lecture, and obligation, the Mission is to bring the Light of God into the Life of Man. It has no other aim for whenever the Light shines through, a new Truth is revealed.

Through these windows the Masonic Traveler can see clearly that which is beautiful in the world from the simple sunshine of Fellowship of the Brethren to the fountains of Justice, Truth, and Mercy. **I know, I am richer one hundred fold by virtue of the windows, through which I have been privileged to see.**

Ed Blair 33°, Vanceboro, N. C.

Scottish Masonry honors the worker and the toiler; he who produces and not alone consumes; he who puts forth his hand to add to the rich treasures of human comforts; he who seeks to add to the dignity of the Movement and man himself. It honors, the great and beautiful offices of humanity, a man's work and a woman's task.

In reality do we not all by virtue of our own Creation have a work to do within ourselves? As the immortal Albert Pike once said, "This work is greater and more sublime than any work of genius and it works upon a nobler material than wood or marble, for it is upon one's own soul."

So permit me to add a few words to those of our beloved Secretary as he points the Masonic Traveler to the Windows of Scottish Masonry. For I know also, that Scottish Masonry seeks to ennoble human life. Its work is to go down into the obscure and unsearched records of our daily conduct where each one of us is known from day to day by our actions and our deeds. It is indeed a privilege that we have in joining our Masonic hands together towards bringing the Traveler into the Villa of our Movement where he can see the world through the Windows of Scottish Masonry.

DOWN ONSLOW WAY

By Reynold Davenport, 32°, K.C.C.H.

Shades of Tom Sawyer and Huck Finn, the other day it was my good fortune to meet a one hundred percent, dyed-in-the-wool, sure enough boy. I had begun to fear that boys had gone out of style.

If you swallow the involved dissertations that the self-styled experts foist upon some of the leading publications, you can only conclude that today's boys are ultra-sophisticated, pocket-sized editions of their over-psychoanalyzed fathers. The treatment these experts prescribe for boys approximates the kind of handling our grandparents would have ascended the village idiot. Such things as hickory switches and household chores would so disturb their disoriented mentalities that they could even develop into normal boys—putting the experts out of business. The lads the experts portray must be about as much fun to have around as fleas in an operating room.

The young fellow that restored my belief and faith in boyhood was all around the Jacksonville bus station on a recent morning, and he was just as busy as a stray dog at a Sunday School picnic. He found and pocketed buttons and pieces of watch bands and ticket stubs and broken glass and various other similarly precious items. He made friends with bus drivers, passengers, soda fountain attendants, ticket agents, anyone who

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REYNOLD DAVENPORT, 32°, K.C.C.H.

had the good judgment to join him in conversation.

Wondering why this valuable citizen was thus occupied during school hours, I sat him down on a bench and posed a few questions. This evoked an enjoyable and enlightening report that went somewhat as follows:

"His name was Roger and he was nine years old and in the third grade. He had a knife (made in Germany) that he treasured highly. The ring he was wearing, which had a perfectly horrible looking face depicted on it, had a secret meaning which he was not at liberty to divulge. He would have been in the fourth grade if his birthday hadn't come so late. The rest of his family had gone to Norfolk the day before, leaving him behind because he wanted to go to Church. Sure, he had spent last night all by himself. No sir, he wasn't scared a bit. He had planned to catch the bus to Norfolk today to meet his family, but he had spent all his money on a taxi getting to the bus station and couldn't buy a ticket. No sir, he wasn't hungry, he had eaten a real big breakfast. Who cooked it? He did. His father was an FBI man. This lady next door would probably give him the money to buy a Norfolk ticket if she knew about the fix he was in, but it was her day to go shopping and it would be a waste of time to call her house. What did he have in that knapsack? Nothing—he brought it along so he'd have somewhere to keep his knife when he wasn't using it. Yes sir, he should be in school, but today was the day for him to go to Norfolk so it was OK for him to skip."

I had become completely engrossed in his story and I think I must have resented the policeman's intrusion upon the scene about as much as did Roger. It seems, according to the policeman, that Roger was playing hookey and his parents had been looking all over for him. His entire story had been a barefaced, skillful fabrication.

Roger most likely absorbed a brisk warming of the britches shortly after bidding me farewell, but he is the philosophical type who will undoubtedly count the adventure well worth the cost. He may provoke some parental tempers occasionally, but with his imagination and love of adventure he will someday go a long, long way—a lot farther than Norfolk.

"FROM UP THE NEUSE"

JOHN D. CHARLTON, 32°

Well it looks like the brethren from "Down Onslow Way" accepted the challenge from those "Up The Neuse" in coming up with 15 candidates to our 2—our hats are off to you and I hope we do better next time.

The summer months are here and should provide us with a period to revitalize our thinking and rest the physical body. However, let us not forget that Masonry moves forward during the summer months and this will provide an excellent opportunity to give your "Blue Lodge" some support. To the brethren in our vicinity I would like to remind you that the Lodge in Kinston is fully air conditioned and you will be comfortably provided for, thus enabling you to give your full thoughts to the vital lessons of Masonry.

The Lenoir County Scottish Rite Club will hold its next meeting in September to begin a full fall program, climaxed with the Fall Reunion, Nov. 17, 18, and 19; mark these dates early and plan for them. Also begin lining up your candidates, take your May issue of the "Bagpipe" and show the fine letters from the candidates wives who attended the spring reunion to your prospect and his wife. Vacations and time off have to be planned for in advance, start now and don't leave a good prospect out because he didn't have time to plan for it.

Well this will be finis until the September issue, so here's hoping the summer will be good to all and that Scottish Rite Masonry will occupy a place in your thinking until then.

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SCOTTISH RITE CLUBS

ALBERT PIKE SCOTTISH RITE CLUB

The "Albert Pike Scottish Rite Club" of Plymouth, N. C. held their regular meeting on Thursday night, May 14, 1964, at "Harden's Restaurant" Plymouth, N. C. A delicious seafood dinner drew the highest praise from the twenty one members present, consisting of the following: Brother Raymond Leggett Sr., President; Brother William A. Roebuck, Vice President; Brother Wilmer C. Chesson, Secretary and Treasurer. Other Brethren present: R. H. Lucas Sr., James Spencer, Woodrow Dixon, Hugh Brown, Wendell Ange, Raymond Sawyer, Hilton Dunbar, Charles Hutchins, Putt Landing, Frank Bickerstaff, Richard Davenport, Hope Harrison, Dan K. Pittman, Dallas Harden, Jack B. Latham, C. D. Ingoll, W. H. Leary, Tom Gardner.

Our next meeting will be at the "Masonic Temple", Plymouth, N. C., June 11, 1964. A steak cook out will be served.

After reviewing the work of the past year it was decided to continue our meetings through the summer, and the following remarks were presented for the consideration of the Brethren.

The Temple which the Mason is building is the reflection of his deeds and acts, his hopes and aspirations.

The vision of the completed Temple is the inspiration that spurs him on to greater achievements even under the most adverse circumstances. Its beauty is enhanced with every act of brotherly love and kindness.

Each one has his part in the erection of this Holy Edifice. There are degrees of talent and ability but there is no distinction in the willing contribution of each worker.

The loyal Craftsman is so busy with the work at hand, so absorbed in the contemplation of an indefinable sublimity, that he does not have time to think in terms of self and individual reward.

There are many difficulties to stay the hand of the faithful Craftsman, yet he goes forward with determination and vigor.

For a brief period there is confusion and disorder. Designs are futile when the Master Builder is not there to direct the work. There is the process of discovery and re-discovery. Always "Truth crushed to earth shall rise again".

The Mason reads the story of the present in the light of the story of the ages.

Thus the Mason labors in the Light of Divine Knowledge and Inspiration ever certain of the Final Victory.

Wilmer C. Chesson, Sec. and Treas.

EAST CARTERET SCOTTISH RITE CLUB

The East Carteret Scottish Rite Club held their regular monthly meeting on May 4, 1964, at 8:30 p.m. in the Franklin Lodge Building, Beaufort, N. C.

The meeting was called by the Vice-President L. B. Daniels, in the absence of the President.

The meeting was more of a social affair as there was no business to be attended to.

There were sixteen (16) members present.

The meeting was adjourned at 9:00 p.m.

HARRY V. WILLIS, *Sec.-Treas.*

CHOWAN COUNTY SCOTTISH RITE CLUB

The Chowan County Scottish Rite Club held a steak supper at Sandy Point Beach on Friday, May 15. Thirty members and their wives were present.

Special guests were Brother Francis Clark and Brother George Kirby of Elizabeth City.

Delicious charcoaled steaks, french fries, tossed salad, rolls and coffee were served.

Brother Clark and Brother Kirby made appropriate and informative remarks about the Scottish Rite Bodies.

Kermit Layden, Clarence White, Dusty Rhodes, and Henry Irvin were in charge of preparing the supper.

Hiram Weeks, 32°, Secretary

CHOWAN COUNTY SCOTTISH RITE CLUB

The Chowan Scottish Rite Club held a called meeting on Thursday, May 7. Plans were made to have a steak supper at Sandy Point Beach on Friday, May 15.

All members plus special guests are cordially invited to attend.

HIRAM WEEKS 32°, *Secretary*

OCRACOKE ISLAND SCOTTISH RITE CLUB

The Reverend R. D. "Dick" Shinkle, 32°, K.C.C.H., spoke to the members of the Ocracoke Scottish Rite Club on Wednesday May 13 at the Island Inn. He was introduced by Club President John Gallop.

The speaker urged the members to continue their good work and suggested an occasional "Dutch Treat Party" at which their wives would be the invited guests. He emphasized the importance of members returning for the Reunions and suggested that an effort be made to

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have 100% attendance at the Fall Reunion November 17, 18 and 19.

The President called upon Brother Elisha Esham, club secretary to make the presentation of a Life Membership in the Ocracoke Scottish Rite Club to the former pastor of the Methodist Church on Ocracoke.

Brother Esham stated that the entire membership voted to present to the organizer of Scottish Rite Masonry on Ocracoke a small token of their love and affection for what had happened in their lives. He stated that Brother Shinkle was the individual who organized the club on the Island and had worked faithfully in its behalf as long as he was a resident of the Island.

Brother Noah Gallop of Amityville, New York, brother of the club president was a visitor on the occasion. He is a member of Wantagh Lodge No. 1112 F & A.M. in Amityville, a Scottish Rite Mason of the Long Island Consistory and a Noble of Kismet Temple, Brooklyn, N. Y.

A "Dutch Treat" dinner party is scheduled for Wednesday night May 18.

ELISHA ESHAM, 32°, Secretary

Members and guests enjoy a delicious dinner and party!

SCOTTISH RITE LADIES NIGHT FORT BRAGG — APRIL 1964

On Wednesday Night at 7:00 P.M., April 8, 1964, approximately 200 Scottish Rite Masons, their friends and ladies met at a Scottish Rite Ladies Night, sponsored by the New Bern Consistory, and inaugurated the dining room of the new Lodge Building of Fort Bragg Lodge #667, located in Spring Lake, N. C.

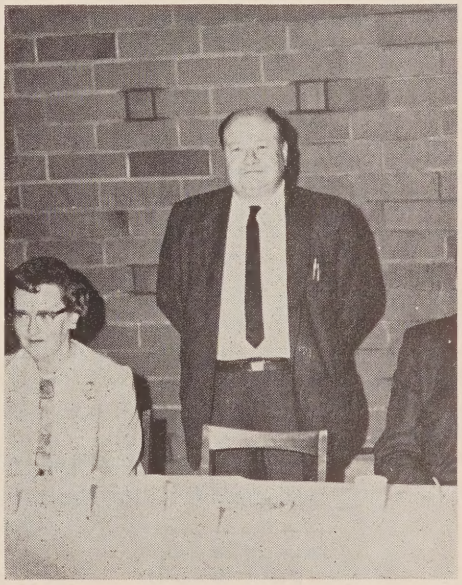
The meeting was called to order by Brother C. G. Harrill 32°, Immediate Past Master of Fort Bragg Lodge, and after the invocation by Major (Chaplain) C. P. McNally 32°, a member of the Memphis (Tenn.) Bodies, a most bountiful repast was enjoyed by all.

The Toastmaster, Brother Harrill, then recognized the Master of Fort Bragg Lodge #667, Brother W. C. Hammond Jr. 32°, who, in the name of the Lodge, welcomed the assemblage. Brother Hammond introduced his officers, most of whom were present. He stated the Fort Bragg Lodge had always felt particularly close to the New Bern Bodies and expressed a hope that this would continue into the distant future.

The Toastmaster then recognized our local 33° Masons; Brothers Tom Slate, Vincent McBryde and Tom Brown, who responded with brief remarks; he stated that the speaker of the evening was also a 33° Mason. All KCCH's were then recognized, as well as the Masters and members of the various degree teams that were then present. It developed that the Masters of the 13th, 17th, 20th and 21st degrees were present and that members of the 9th, 10th, 13th, 15th, 17th, 20th, 21st, 27th, 29th, 31st and 32nd degree teams were also present.

Brother Harrill then called upon Brother Nelson Banks 32° to introduce the speaker of the evening, Brother Ed Blair 33°. Ed, in his usual and inimical manner kept all present hanging on his every word. His theme was "What do you see in yourself", and pointed out that in Scottish Rite Masonry an individual has the repeated opportunity to observe and analyze himself as he really is; and, if necessary, to take corrective action. All who heard him could not help believing that Scottish Rite Masonry, when truly practiced, makes an individual a better and more worthy man.

After this inspiring message, the benediction was pronounced by Brother McNally, the assemblage dispersed to their various homes, after first touring the new building and expressing their pleasure in the thought provoking and helpful message that they had received.



E. P. Blair, 33°, Speaker of the evening— Fort Bragg Ladies' Night Party.

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April 28, 1964

Dear Brothers:

As the wife of a candidate and a member of the Order of the Eastern Star, I feel privileged to address you as "Brothers." And may I try, in an humble way, to express gratitude for myself and the other Candidates' wives for the warm and gracious way you entertained us, for the wonderful home cooked meals served by the Eastern Star, and for the delightful hospitality extended us by the lovely City of New Bern.

Thank you all for an enriching three days, and an especial thanks to Brother Charlie Seifert.

Fraternally & gratefully,

Wilma W. Horton

April 24, 1964

Mr. C. A. Seifert, Secretary
New Bern Lodge of Perfection No. 6
New Bern, N. C.

Dear Brother Charlie:

I want to say that on behalf of 101 thankful Guests here in the Home, we appreciate indeed the gift of $10.00 from Bunting-Parsons-Duke Class.

I regret my inability to attend any of the degrees last week as I always love to come to New Bern.

Be assured that we want to do the best we can and appreciate immensely all our working tools—you are one of the best.

Sincerely and Fraternally,

Rev. Troy G. Robbins

April 22, 1964

Mr. C. A. Seifert, Sec.
Bunting-Parsons-Duke Class A.A.S.R.
Box 1030
New Bern, N. C.

Dear Brother Seifert:

We are very happy to receive the gift of $26.00 from the Bunting-Parsons-Duke Class. This wonderful expression of love is most beneficial in providing the wholesome care for our boys and girls to open up new avenues for their welfare and enable us to train them in preparation for productive citizenship.

This gift will greatly enlarge the opportunities our children have, enable us to give them the best expression of institutional living and assist us in providing needed improvements to the home life for our boys and girls.

We urge you to visit with us and share the joy of our large family. We believe that you will thoroughly enjoy the beauty of our campus and thrill to the work you are doing with our children.

Sincerely and fraternally yours,
OXFORD ORPHANAGE
A. D. Leon Gray
Superintendent

NOTICE!!

Dear Brother:

The Ancient and Accepted Scottish Rite, Valley of New Bern is planning a Scottish Rite museum to be displayed in the Scottish Rite Temple in New Bern. The purpose of the museum is to perpetuate the memory of those who have gone before us, and also events of importance in the history of the Scottish Rite and Freemasonry in general.

You may play an important part in this project by donating, or loaning to the museum any item of Masonic jewelry, costumes, or caps that have belonged to or affiliated with members of our fraternity, or any old writings or books on Masonry.

It is of the utmost importance in the life of Freemasonry that we have something tangible to show, not only to our own brethren of the Rite, but to those people who have not seen our way of Light.

Remember brethren, our heritage is as important as the present and the future, and it is only through the past that we can guide our present and guarantee our future.

Please contact any member of the committee listed below if you can assist in this project.

Fraternally,

Dr. N. M. Baxter, Chmn.
P. O. Box 621
New Bern, N. C.

Dr. N. M. Baxter, Chmn.
Herbert Gillikin
L. T. Barrington

Dear Mr. Seifert,

Thank you for your part in making my visit to New Bern during the reunion so enjoyable. Every minute on the town, and at the dinners was perfect.

I will envy the ladies at future reunions having so much fun and pleasure, but I will always remember, and be grateful for my time there.

Thanks for the 32 degree pin. It will always bring pleasant memories as I wear it.

Please thank Mr. Pugh for his part in making my stay so pleasant.

Sincerely,

Mrs. Chas. P. (Pauline) Separk

April 25, 1964

Tuesday

Dear Mrs. Chadwick,

I appreciate so much the kind hospitality that was shown me during my visit in your city as a candidate's wife of a 32 degree Mason. Never have I been

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treated so cordially anywhere. The people were so friendly, and the food was delicious. The city and the tours were just beautiful. Express my thanks to the many wonderful ladies that helped in any way. Mary Panton and I enjoyed every minute while there.

That trip will be one of my highlights and I hope to visit with you all again.

Sincerely,

Mrs. Bealie J. Martin Jr.
Milwaukee, N. C.
April 28, 1964

Mrs. Jack McWilliams
Aurora, N. C. 27806
April 22, 1964

Dear Mrs. Chadwick,

You will never know how thrilled I was when Sal Bonner brought me one of the ladies' pins you sent me. I am so proud of it, and appreciate your thinking of me.

I want to thank you for making last Wednesday a most enjoyable day. You made a wonderful hostess and we owe so much to you and Mr. Chadwick.

We hope you and Mr. Chadwick will drive over to Aurora for a visit with us in the near future.

Sincerely,

Billie McWilliams

Bolivia, North Carolina
February 14, 1964

Mr. C. A. Seifert, Secretary
New Bern Consistory No. 3
New Bern, North Carolina

Dear Mr. Seifert:

My son, daughter and I sincerely thank you for your kind expression of sympathy in the loss of our dear father and husband.

We appreciate your sending a check to Oxford Orphanage to establish a perpetual memorial in that institution in the name of Mr. Burton. It is a fitting one for him because he had many friends who were young people.

Thank you, also, for the Life Membership Ladies Courtesy Card.

With kindest regard to you and the members of the New Bern Consistory No. 3, I am,

Sincerely,

Mrs. Oscar Clinton Burton

DORIC LODGE NO. 568—OFFICERS, 1964—NEW BERN, N. C.

Front row: Nelson Banks, Installing Officer; D. Elmo Jones,S.W.;William T. Cahoon, Master; Elwood E. Cayton, J.W.; Sid Keeter, Chaplain; P.M. I. G. Weatherly, Installing Marshal. Back row:W. R. Waters, Senior Deacon; L. R. Thomas Jr., Jr. Deacon; P.M. A. H. Bremer, Secretary; Max E. Bullard, Steward; Chas. P. Langley, Steward; Jesse R. Rice, Tiler; P.M. W. H. Scott, Treas, (Not shown)

MABS-13, M.A.G.-13
1st Marine Brigade, F.M.F.
c/o FPO San Francisco, Calif.

March 5, 1964

Dear Bro. Charlie,

Well I guess it is about that time again and as usual I am late. I guess better late than never is a pretty fair motto though. Everything over here is about the same. Had a real good winter, not as much rain as usual. So it will probably be a long hot summer. They have started their degree work here in Honolulu. They take a degree or two every Thurs. day nite for about 2 or 3 mos. till they are finished. Will try and get down to some of them. Especially to the 14°th.

Well next Nov. I will be heading back. I might be there for the Reunion, that is with a whole lot of luck. I imagine I will be stationed on the West Coast. Course as you maybe didn't know my wife is from Havelock. So you see I will be in that area quite frequently. Disregard the address on the envelope. I will still continue my military address for correspondence & etc. Hope the Lord is good to you Bro. Charlie and you continue good health. Say hello to everybody.

Fraternally yours,

David D. Jones, 32°

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Washington, North Carolina
May 7, 1964

Mr. C. A. Seifert, 32°, Secretary
New Bern Consistory No. 3
Box 1030
New Bern, North Carolina

Dear Mr. Seifert:

As the wife of a candidate attending the recent Scottish Rite Ceremony in New Bern, I wish to express my appreciation for a most enjoyable 3 days spent in New Bern.

Please express my thanks to the ladies of the Eastern Star for the delicious, well served meals that were prepared for all of us. Mrs. Chadwick deserves special thanks for the interesting tours she conducted for all of us.

I think the wives of every candidate should make a special effort to attend these reunions. If they do not, as far as I am concerned, they will miss the opportunity of a life time.

Again let me thank all of you, and I hope to see you again real soon.

Sincerely yours,
Mrs. Hubert Collins

Dear Mr. Seifert,

My family joins me in expressing deep appreciation to Consistory No. 3 for the gift to Oxford Orphanage in memory of our father.

He loved his Masonic affiliation, and we know this would have pleased him very much.

Sincerely,
Billie C. Slater

Grifton, N. C.
May 3, 1964

Mr. C. A. Seifert, Sec.
New Bern Scottish Rite Bodies
New Bern, N. C.

Dear Mr. Seifert:

I deeply appreciate your thoughtful expressions of sympathy, and the tribute you made to the memory of my loved one. The memorial gift to Oxford Orphanage, would have made him happy. He was so generous and kind, always helping other people in things the public did not know about. He has fed so many hungry children and old people and worried about their welfare. He helped to make life bright and happy for so many of us.

You and his many friends have been so kind and wonderful to us. I find it impossible to adequately express my thanks. It is a comfort to know you have so many friends in times as these.

Sincerely yours,

(Clara V. Gower)
Mrs. Waldo H. Gower

Aprli 1, 1964

Dear Mr. Seifert,

Thank your for your kind letter of March 27th. My family and I are profoundly grateful to the Scottish Rite for the memorial established at Oxford Orphanage in honor of Mr. Basnight.

This would have pleased him and we deeply appreciate it.

I also want to thank you for the Lifetime Courtesy Card sent to me. Steve enjoyed his association with all branches of the Masonic order.

Sincerely,
Pearl M. Basnight

April 1, 1964

Mr. C. A. Seifert
Box 1030
New Bern, N. C.

Dear Mr. Seifert and Members:

You will never know how much your thoughtfulness and kindness have meant to us in our hour of sorrow.

The memorial gift to Oxford Orphanage would have pleased Harold very much, also the contribution to the Boys Home, Lake Waccamaw. He was always so interested in children.

Sincerely,
Ruth E. Parsons

Rt. 1, Box 44
Swansboro, N. C.
March 12, 1964

Mr. Charles A. Seifert, 33°, Secretary
New Bern Scottish Rite Bodies
P.O. Box 1030
New Bern, North Carolina

Dear Brother Seifert,

My 1964 New Bern Consistory dues card, forwarded by your Secretary, came yesterday. Thank you for the speedy action.

I would like to repeat my great appreciation to you and the members of the New Bern Consistory for the very warm welcome which was extended to me at the meeting I attended last Monday evening. It would be difficult for me to properly express my deep feeling of real pleasure at having been so readily accepted in your midst.

If nothing prevents, I hope to attend the Maundy Thursday and Easter Sunday services. I believe I've already talked at least one or two others from the Swansboro area into coming along too.

Again thanking you, I remain,

Sincerely and fraternally yours,

Howard E. Morris

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WHAT IS THE ALMONER?

The Almoner is an officer of the Scottish Rite Bodies who is elected by his Brethren.

His duty is to dispense the charities of the lodge by assisting the widow and orphan, the destitute and physically handicapped regardless of race, creed or color. The recipient is never aware of the source of aid, for charity is not measured entirely by the size of the gift and can easily be cheapened by boasting of its source. A thoughtful deed and a kind word are sincere expressions of fellowship, understanding and tolerance must be given with humility and patience, for realizing our own shortcomings, we must not magnify the faults of others to the point that we are blinded to their virtues.

Your Almoner likes to feel that the various expenditures are an investment made to rehabilitate a home by giving the family a better feeling of security, knowing that someone cares enough to give of their time and money to help lift their worries. Administering to their needs in a time of difficulty will give them new spiritual strength, aid them in becoming self-supporting and revise their faith in our great country. This, my Brethren, gives credence to that great tenet of Masonry—Brotherly Love, Relief and Truth.

Maintaining the Almoner's Fund is a duty of each member of the Rite. The emphasis is on each, for when attending meetings, no brother is expected to leave without making his contribution. If he is present at the meetings, he will hear the injunction regarding it, which is in no way embarrassing to him. If a Brother is unable to attend the regular meetings, he should not withhold his contributions.

Many Brethren, unable to attend meetings, have not overlooked this important Masonic Duty by including a contribution for the Almoner when they pay their dues.

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RELATION TO BLUE LODGE MASONRY

The Scottish Rite is based upon Blue Lodge Masonry and in this country it does not confer the first three degrees. This is recognized as the unquestioned prerogative of the Symbolic Lodges. The Scottish Rite Bodies confer only the degrees from the fourth to the thirty-second inclusive.

Many questions raised by Blue Lodge Masons, but left unanswered, are answered in the Scottish Rite. Largely, it bears the same relation to Craft Masonry that the University does to earlier grades in education. At all times it recognizes the supreme authority in Masonry of the Grand Lodge and the Grand Master. It teaches that there is no rank higher than that of Master Mason, and no Masonic symbol more significant than the Master's Apron, but it elaborates and emphasizes the great principles enshrined in Craft Masonry.

When a Master Mason advances to the higher degrees of the Rite, it does not detract but adds to his interest in everything for which the Blue Lodge stands. It deepens his appreciation of it, and motivates to him more active participation in its affairs. He cannot fail to see the intimate relation between the two, and far from losing interest or diminishing his appreciation, he actually gains in both, or should. The Scottish Rite aids, supplements and reinforces the Blue Lodge in every way. As organizations these bodies are mutually dependent and strengthen each other.

The Scottish Rite is a rite of enlightenment. Its purpose is to spread the light of Masonic truth by revealing and explaning matters concealed or only hinted at in Craft Masonry. Knowledge is power and the Scottish Rite seeks to arm its votaries with moral and spiritual understanding.

The Scottish Rite also has a mission in this troubled and bewildered age. Its message is essentially and distinctly democratic, and it applies Masonic Teachings to the social problems of the present time, giving the clue that shall lead a distracted generation out of the wilderness of confusion and uncertainty.

You will never be on top of the world if you try to carry it on your shoulders.

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In addition, you are supporting a worthy Masonic activity, the distribution of the news of your Consistory to the membership—the committee meetings, activities, your Secretary's message, plus all general news relative to the entire body. Advertising in your magazine is the only way in which it can earn funds to pay the printing bill. Your help will be appreciated.

Below are the rates for advertising in the BAGPIPE:

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3¼ inches double column	**15.00**		

Published monthly except July and August by
NEW BERN SCOTTISH RITE BODIES
P. O. Box 1030 : Telephone ME 7-5344
New Bern, North Carolina

HOUSE OF THE TEMPLE

(Continued from Cover 2)

this is the painted plaster dome, which almost doubles the actual height of the room's walls, merging into emblematical relief ornamentation near the eye of the dome. The color scheme of the room is unified and mellowed by the glazing of the large windows, in which the glass grades up from a very deep rich orange yellow at the bottom, where light comes through the coils of the bronze serpentine grilles and sunbursts, to pale yellow at the top. The heavy hangings at each of these four openings are in deep Italian purple velvet edged with gold, purposely intense to allow for the neutralizing effect of the yellow light from the windows.

The furniture is of Russian walnut and consists of two groups of seats for officials at opposite sides of the room, and tiers of bench-like seats on the remaining two sides, all arranged on a series of steps. The backs of the high seats are designed as screens with architectural embellishments. The upholstery is of brown stained pigskin with tooled borders of conventional laurel leaf pattern in black and gold.

The group of seats at the side opposite the entrance, usually designated as the "East" includes that of the Sovereign Grand Commander, over which is a large canopy. The outside of this canopy is of the same purple velvet as the window hangings and the inside is of white silk embroidered with the emblems of the Sovereign Grand Commander.

In the center of the room stands the great altar of black and gold marble, raised on a black marble plinth. On the front side of the altar is an inscription in Hebrew characters which is, being interpreted: "God said, Let there be light and there was light." Around the altar is the following inscription, set into the marble floor in letters of bronze:

From the light of the
Divine word the Logos
Comes the wisdom of life
The goal of initiation

A fine pipe organ is concealed in the roof space over the main stairway. The sounds from the organ filters into the room through an invisible screen at the base of the dome, the painted decoration being carried uninterruptedly over the fine mesh of the screen.

By an ingenious device the skylight in the eye of the dome is lighted in a manner which makes the light soft and diffused, and quite as effective as daylight itself. The altar is flanked by three classic incense burners, the design of which was taken from the candelabra in Naples museum, as were the candelabra at the stations around the room.

In Memoriam

And not until the loom is silent
And the shuttles cease to fly
Shall God unroll the pattern
And explain the reason why.
The dark threads were so needful
In the weaver's skillful hand,
As the threads of gold and silver.
For the pattern which He planned.

Howard J. Carpenter, 32°, New Bern, N. C.	**April 30, 1964**
Thomas Sterling Oden, 32°, Tustin, Calif.	**Dec. 7, 1963**
Elbert Turner Duncan, 32°, Richmond, Va.	**Nov. 28, 1963**
Edward Lee Osborne, 32°, Greenville, N. C.	**Nov. 26, 1963**
Lewis D. Kornegay, 32°, Garner, N. C.	**Feb. 3, 1964**

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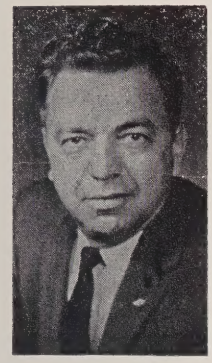

Dear Brethren,

The bag says, on this hot night in early May, that anything heavy in the way of a concert does not make for good listening. Therefore, we are going to trust his wisdom and go for something light. Maybe something that will bring forth a chuckle, or at least make you turn your lips up at the corners.

Seven-year-old Nancy's mother was not at the dinner table, so the little girl sat in her mother's place. Her brother, not liking this arrangement, immediately challenged her position.

"So you're the mother tonight", he said. "Well, how much is eight times seven?"

Without a moment's hesitation, Nancy nonchalantly replied, "I'm busy. Ask your father."

Summer is the time of year when highway authorities close the regular roads and open up the detours.

Some teen-agers cannot believe that some day they will know as little as their fathers.

A surgeon, an architect, and a politician were arguing as to whose profession was the oldest.

Said the surgeon: "Eve was made from Adam's rib, and that was a surgical operation."

"Maybe," said the architect, "but prior to that, order was created out of chaos and that most certainly was an architectural job."

"But," interrupted the politician proudly, "somebody must have created the chaos!"

A diet is what you keep putting off while you keep putting on.

Most people like hard work, particularly when they are paying to have it done.

A pessimist is a person who is seasick during the entire voyage of life.

Men are like the steel girders of a skyscraper. The ones you don't see do most of the supporting.

We can control, not what happens to us, but what these happenings do to us.

It's getting so a billion is just a drop in the budget.

Small fry to friend outside teen-ager sister's door: "It's called homework. They scatter some books around and then talk about boys."

The young mother was shocked to learn that little Sammy had told a falsehood. Taking the lad on her knee, she graphically explained the consequences of lying.

"A tall green man," she began, "with fiery eyes and two sharp horns grabs little boys who tell falsehoods and carries them off at night. He takes them to Mars where they have to work hard in a dark canyon for 50 years. Now, you won't tell a falsehood again, will you?"

"No, ma'am," replied the lad. "You can tell 'em better than I can."

Putting your best foot forward does does not mean that you should kick about everything.

The person who is too big to learn is as big as he will ever be.

Half of our troubles come from wanting our own way; the other half come from being allowed to have it.

Our days are like identical suitcases —all the same size, but some people pack more into them.

Nonchalance is the ability to look like an owl when you have acted like a jackass.

Ulcers are things you get from mountain climbing over molehills.

And now, brethren, with summer on its way in, and vacations coming up, remember—The best way to stop a noise in your car is to let her drive. Have fun!

Your piper,

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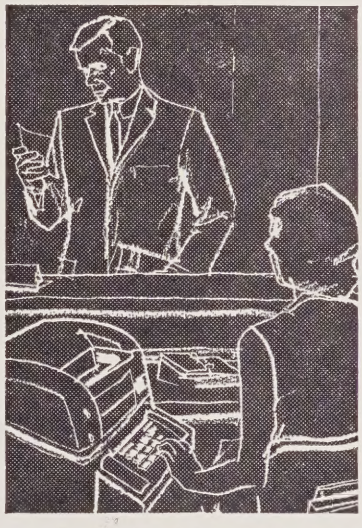

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John Wright Stanley Home — New Bern Public Library

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